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THE POWER OF TRUTH THE COMPANIONSHIP OF TOLERANCE

By William George Jordan

Intolerance is part of the unnecessary friction of life. It is prejudice on the war-path. Intolerance acknowledges only one side of any question—its own. It is the assumption of a monopoly in thinking, the attitude of the man who believes he has a corner on wisdom and truth, in some phase of life.

Tolerance is a calm, generous respect for the opinions of others, even of one's enemies. It recognizes the right of every man to think his own thoughts, to live his own life, to be himself in all things, so long as he does not run counter to the rights of others. It means giving to others the same freedom that we ourselves crave. Tolerance is silent justice, blended with sympathy. If he who is tolerant desires to show to others the truth as he sees it, he seeks with gentle-

ness and deference to point out the way in which he has found peace and certainty, and rest; he tries to raise them to the recognition of higher ideals, as he has found them inspiring; he endeavours in a spirit of love and comradeship with humanity to lead others rather than to drive them, to persuade and convince rather than to overawe and eclipse.

Tolerance does not use the battering-ram of argument or the club of sarcasm, or the rapier of ridicule, in discussing the weakness or wrongs of individuals. It may lash or scourge the evil of an age, but it is kind and tender with the individual; it may flay the sin, but not the sinner. Tolerance makes the individual regard truth as higher than personal opinion; it teaches him to live with the windows of his life open towards the east

to catch the first rays of the sunlight of truth no matter from whom it comes, and to realize that the faith he so harshly condemns may have the truth he desires if he would only look into it and test it before he repudiates it so cavalierly.

This world of ours is growing better, more tolerant and liberal. The days when difference in political opinions was solved and cured by the axe and the block; when a man's courage to stand by his religion meant facing the horrors of the Inquisition or the cruelty of the stake, when daring to think their own thoughts on questions of science brought noble men to a pallet of straw and a dungeon cell—these days have, happily, passed away. Intolerance and its twin brother, Ignorance, weaken and die when the pure light of wisdom is thrown upon them. Knowledge is the death-knell of intolerance—not mere book-learning, nor education in schools or colleges, nor accumulation of mere statistics, nor shreds of information, but the large, sympathetic study of the lives, manners, customs, aims, thoughts struggles, progress, motives and ideals of other ages, other nations, other individuals.

Tolerance unites men in the closer bonds of human brotherhood, brings them together in unity and sympathy in essentials. Napoleon when First Consul said, "Let there be no more Jacobins, nor Moderates, nor Royalists: let all be Frenchmen." Sectionalism and sectarianism always mean concentration on the body of a part at the expense of the soul of the whole. The religious world to-day needs more Christ and less sects in its gospel. When Christ lived on earth Christianity was a unit; when He died sects began.

The world needs a great religious trust which will unite the churches into a single body of faith, to precede and prepare the way for the greater religious trust, predicted in Holy Writ—the millennium.

We can ever be loyal to our own belief, faithful to our own cause, without condemning those who give their fidelity in accord with their own conscience or desires. The great reformers of the world, men who are honestly and earnestly seeking to solve the great social problems and to provide means for meeting human sin and wrong, agreeing perfectly in their estimate of the gravity and awfulness of

the situation, often propose diametrically opposite methods. They are regarding the subject from different points of view, and it would be tolerance for us, who are looking on, to condemn the men on either side merely because we cannot accept their verdict as our own.

On the great national questions brought before statesmen for their decision, men equally able, equally sincere, just and unselfish, differ in their remedies. One, as a surgeon, suggests cutting away the offending matter, the use of the knife—this typifies the sword, or war. Another, as a doctor, urges medicine that will absorb and cure—this is the prescription of the diplomat. The third suggests waiting for developments, leaving the case with time and nature—this is the conservative. But all three classes agree as to the evil and the need of meeting it.

The conflict of authorities on every great question to be settled by human judgment should make us tolerant of the opinion of others, though we may be as confident of the rightness of the judgment we have formed as if it were foreordained from the days of the creation. But if we receive any new light that makes us see clearer, let us change at once without that foolish consistency of some natures that continue to use last year's almanac as a guide to this year's eclipses. Tolerance is ever progressive.

Intolerance believes it is born with the peculiar talent for managing the affairs of others, without any knowledge of the details better than the men themselves, who are giving their life's thought to the vital questions. Intolerance is the voice of the Pharisee still crying through the ages and proclaiming his infallibility.

Let us not seek to fit the whole world with shoes from our individual last. If we think that all music ceased to be written when Wagner laid down his pen, let us not condemn those who find enjoyment in light opera. Perhaps they may sometime rise to our heights of artistic appreciation and learn the proper parts to applaud. If their lighter music satisfies their souls, is our Wagner doing more for us? It is not fair to take from a child its rag doll in order to raise it to the appreciation of the Venus de Milo. The rag doll is its Venus; it may require a long series of increasingly better dolls to lead it to realize the beauties of the marble woman of Melos.

Cumorah, Mowbray
June 25, 1935

Dear Brothers and Sisters:

Throughout the Church, July is looked upon as the great pioneer month, as it was on the 24th of July, 1847, that the great leader and empire builder, Brigham Young, led that intrepid band of God loving people into the uninviting waste of the Great Salt Lake valley. Through the integrity, frugality, faith and work of these noble men and women and the noble pioneers that followed in their footsteps, the desert has indeed been made to blossom as a rose and a community and civilization has been built that has become a wonder and an example to the world. At the last conference of the Church held at Salt Lake City in April of 1935 a statistical report of the Church for 1934 was made showing a present Church membership of 730,738 souls. A wonderful growth from the membership of 6 who were present at the organization of the Church in 1830. Many of these members have been found by the missionaries of the Church who have carried that same pioneer spirit of zeal and devotion to the cause which their forefathers exhibited. During the year 1934, there was a total of 3,016 missionaries engaged in stake and foreign mission work and the estimated contribution of missionaries and their families to the Church for the preaching of the Gospel was the sum of 1,370,895 dollars (£274,000 approximately). This is a great number of people and a great sum of money for one year to be used in carrying the message to the world and shows that the spirit of sacrifice and consecration is just as strong in the Church today as it was when our pioneer leaders gathered about the camp fire at night, after a long hard trek through the day and sang,

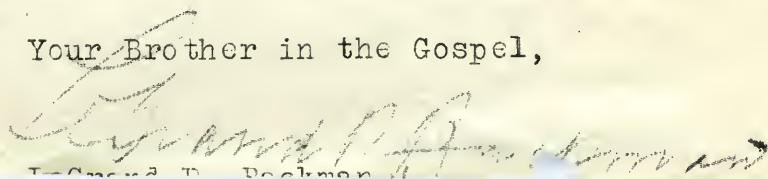
"Come, come, ye Saints,
No toil, nor labor fear,
But with joy wend your way;
Though hard to you, this journey may appear,
Grace shall be as your day."

We sometimes think that the day of pioneering is over, and that there are no more lands to conquer and that if we had been with that pioneer band, we, too, could have partaken of that same spirit of zeal and devotion to the cause of the Lord. We are all pioneers and especially the missionaries and members in the mission field as we have not only our own world of envy, selfishness, bitterness, jealousy and such kindred vices to conquer, but we are the pioneer leaders in blazing the trail for our friends, relatives and all honest hearted people in this land to be led into the joys and blessings of the true Gospel of our Lord, Jesus Christ.

Do we as members of this Church have an abiding testimony of the truth? We can have this testimony if we so desire by living the Gospel and studying the doctrines of the Church. Are we all doing our part in carrying the message to others? "Why should we think to earn a great reward, if we now shun the fight?" Let us, "Gird up our loins, fresh courage take, Our God will never us forsake." Let us each this Pioneer month do some pioneering and carry foremost in our minds the desire to tell others of the joys and blessings that the Gospel has brought to us and above all live in such a manner that our actions will speak for us and impress people with the true joy of living.

Each branch as far as possible should celebrate Pioneer day, on July 24th. Now is the time to lay our plans and make this day one remembered, not only for the good fellowship and spirit of harmony which should be there in abundance, but for a spirit of re-consecration to the pioneer spirit, so that we may all join in and make the chorus swell, "All is well, all is well!"

Your Brother in the Gospel,



CUMORAH'S SOUTHERN MESSENGER SUPPLEMENT
JUNE 25, 1935

Published by the South African Mission of the Church of Jesus Christ of Latter-day Saints. Le Grand P. Backman, Mission President, Editor, Main and Grove Roads, Mowbray, C. P., South Africa. Registered at the G.P.O. as a Newspaper.

✦ SACRAMENT GEM FOR JULY 1935 ✦

We'll sing all hail to Jesus' name,
And Praise and Honor give
To Him who bled on Calvary's hill,
And died that we might live.

✦ CONCERT RECITATIONS FOR JULY ✦

✦ Gospel Doctrine ✦

"Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven". (Matt. 18:4)

✦ Missionary ✦

"And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." (Acts 5:32)

✦ New Testament ✦

"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. (Proverbs 9: 9-11)

✦ Church History ✦

O ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the pure breezes blow and the clear streamlets flow,
How I've longed to your bosom to flee!
O Zion! dear Zion! land of the free,
Now my own mountain home, unto thee I have come
All my fond hopes are centred in thee.

✦ Kindergarten ✦

"Every morning seems to say
There's something happy on the way,
And God sends love to you".

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SPECIALS FOR MONTHS OF JULY & AUGUST

July 15th-Drama By Mutual.
24th-Pioneer Social By Priesthood.

Aug. 7th-Fun and Frolic night By Sunday School.
15th-Banquet at a hotel which caters well. Nice dining room neatly decorated for the occasion, poems and verses read by each one about someone else present as a toast to that person. Speeches, programme and other amusement in form of dancing in dining room, etc. By Mutual

Intolerance makes its great mistakes in measuring the needs of others from its own standpoint. Intolerance ignores the personal equation in life. What would be an excellent book for a man of forty might be worse than useless for a boy of thirteen. The line of activity in life that we would choose as our highest dream of bliss, as our Paradise, might, if forced on another, be to him worse than the after-death fate of the wicked, according to the old-fashioned theologians. What would be a very acceptable breakfast for a sparrow would be a very poor meal for an elephant.

When we sit in solemn judgment of the acts and characters of those around us, and condemn them with the easy nonchalance of our ignorance, yet with the assumption of omniscience we reveal our intolerance. Tolerance ever leads us to recognize and respect the differences in the natures of those who are near to us, to make allowance for difference in training, in opportunities, in ideals, in motives, in tastes, in opinions, in temperaments and in feelings. Intolerance seeks to live other people's lives *for* them; sympathy helps us to live their lives *with* them. We must accept humanity with all its weakness, sin and folly and seek to make the best of it, just as humanity must accept us. We learn this lesson as we grow older, and, with the increase of our knowledge of the world, we see how much happier life would have been for us and for others if we had been more tolerant, more charitable, more generous.

No one in the world is absolutely perfect; if he were, he would probably be translated from earth to heaven, as was Elijah of old, without waiting for the sprouting of wings or the passport of death. It is a hard lesson for youth to learn, but we must realize, as the old college professor said to his class of students, bowed with the consciousness of their wisdom: "No one of us is infallible, no, not even the youngest." Let us accept the little failings of those around us as we accept facts in nature, and make the best of them, as we accept the hard shells of nuts, the skin of fruits, the shadow that always accompanies light. These are not absolute faults, they are often but individual peculiarities. Intolerance sees the mote in its neighbour's eye as larger than the beam in its own.

Instead of concentrating our thought on the one weak spot in a character, let us seek to find some good quality that offsets it, just as a credit may more than cancel a debt on a ledger account.. Let us not constantly speak of roses having thorns, but let us be thankful that the thorns have roses. In Nature there are both thorns and prickles; thorns are organic, they have their root deep in the fibre and the being of the twig; prickles are superficial, they are lightly held in the cuticle or covering of the twig. There are thorns in character that reveal an internal inharmony, that can be controlled only from within; there are also prickles, which are merely peculiarities of temperament, that the eye of tolerance may overlook and the finger of charity can gently remove.

The tenderness of tolerance will illuminate and glorify the world—as moonlight makes all things beautiful—if we only permit it. Measuring a man by his weakness alone is unjust. This little frailty may be but a small mortgage on a larger estate, and it is narrow and petty to judge by the mortgage on a character. Let us consider the "equity," the excess of the real value over the claim against it.

Unless we sympathetically seek to discover the motive behind the act, to see the circumstances that inspired a course of living, the target at which a man is aiming, our snap condemnations are but arrogant and egotistic expressions of our intolerance. All things must be studied relatively instead of absolutely. The hour hand on a clock does just as valuable work as the minute hand, even though it is shorter and seems to do only one-twelfth as much.

Let us realize that tolerance is ever broadening; it develops sympathy, weakens worry and inspires calmness. It is but charity and optimism, it is Christianity as a living, eternal fact, not a mere theory. Let us be tolerant of the weakness of others, sternly intolerant of our own. Let us seek to forgive and forget the faults of others, losing sight, to a degree, of what they are in the thought of what they may become. Let us fill their souls with the inspiring revelation of their possibilities in the majestic evolution march of humanity. Let us see, for ourselves and for them, in the

(Continued on page 88.)

A Union Service 'with Mormons'

[Editor's Note: Appearing in a recent issue of the *Christian Leader*, national periodical of the Unitarian Church in America, this article on the new chapel at Washington, D.C., symbolizes the growing respect and esteem held for Latter-day Saints by people of the world. In the interests of space, paragraphs giving detailed description of the chapel and the services have been deleted from the original writing.]

Picture Mormons as most of us have thought about them, then picture a union Thanksgiving service of Mormons, Universalists, Methodists, Unitarians and Congregationalists in the new Mormon church at Washington, D.C., and ask yourself how it has come about that, like a dissolving film, the picture has slowly faded and a better, brighter picture has taken its place.

In the first picture there are Joseph Smith digging up the golden plates hidden on a hillside near Palmyra, New York, translating them with the much ridiculed Urim and Thummim alleged to have been buried with them, the Prophet Mormon and the Angel Moroni always guiding and directing Joseph, and Joseph starting a new church founded on the Bible and the Book of Mormon. All that happened between one hundred and four and one hundred and seven years ago.

Then into the picture comes the burly figure of Brigham Young, mighty executive, Governor of Utah, reputed to have left a million dollars, nineteen wives and fifty-seven children. Bits in the newspapers, old prints on the walls, jocular remarks of elders, fragments of memory, bring back the story of outraged neighbours, Mormons fleeing west, covered wagon trains, Utah and Salt Lake City, trouble with the United States authorities, the fight over the admission of Utah to the Union, the abolition of polygamy, and Mormons at last getting off the front page. In millions of minds by this picture there has been set, deep and strong, a prejudice against the Mormons. Religious controversy out in the West, echoes of which have floated East, have kept the prejudice alive. But slowly, imperceptibly, things have happened to weaken it.

Smoot came to the Senate, was looked at askance in the beginning, but eventually was respected and trusted by everybody and was regarded as a leader of his party and as one of the ablest men in Washington. Then two by two, Mormon missionaries began to appear, and when people took time to look at them, instead of driving them out with curses and blows, they saw a consecrated, pure-minded type of Christian, ready to lay down life itself if need be, for their faith.

When people travelled over the continent they stopped at Salt Lake City to see the tabernacle and temple. With the coming of the radio the Mormons sent majestic music far and wide, and cultured individuals with no interest in Mormonism began to sense a bond with people who possessed a culture out of which such music could come.

Now at one of the most important street intersections in the National Capital there stands the Washington chapel of the Church of Jesus Christ of Latter-day Saints, or the new Mormon church, as people call it.

To this busy place, three denominations of Christians have come to set their national churches. First, came the Baptists and built them a tower, the main church to come later. Next came All Souls Unitarian Church, and put up a lovely Colonial structure and as complete a plant for parish activities as one would want. Directly facing All Souls was constructed the new Mormon chapel. For three years, 1930-1933, it was going up, and many were the surmises about it.

To this interesting place neighbouring Christians began to wend their way Thanksgiving Day, 1934. The rain was heavy, but this did not stop them. Though prejudice had weakened, a sense of mystery remained.

When the Universalist National Memorial Church was worshipping in a theatre in this same up-town neighbourhood, it joined a group of churches which hold a union Thanksgiving service. The fellowship was so pleasant that our people kept it up after the congregation had moved down the hill to the new church. This year when arrangements for the Thanksgiving services were being made, the ministers took up the question of inviting the Mormons to join the group. In spite of old religious prejudices there

was no trouble about doing it, for it seemed the right and neighbourly thing. The committee, however, was not sure how the Mormons would take it. To their surprise the Mormons not only accepted but asked the other churches to come to their new church for the service.

"I shall be the first man," I said to the Madame. "That is too good a story to lose. Besides, I've never seen the place."

So with dripping umbrellas and rain-coats we entered. Friendly folks met us. We were shown to one of the cloak alcoves. Pierce, of All Souls, preacher for the day, passing through the spacious lobby, presented me to Edward Partridge Kimball, organist, who was acting as combination head usher and host. In the friendliest way imaginable this man answered my questions, secured for me an architect's description of the church, and showed us the way in.

Many things at the service reminded us of Utah, the great tabernacle in Salt Lake City, the mountain homes of the Mormons and their history.

"The problem of imbibing the spirit of the Salt Lake temple has been accomplished by using the arched and oval windows, the coins, and the spire and ball which support the Angel Moroni. The Book and Scroll design has been used in the ornaments of the tower."

But far better than the architecture or the marble to reveal the heart of Mormonism are the hymn books. I looked them over as we waited. Here are some of the titles: "Repent Ye Gentiles All," "Dark is the Human Mind When Bound," "How Dark and Gloomy Was the Night," "Lift Up Your Heads Ye Scattered Saints," "Afflicted Saints To Christ Draw Near," "High On The Mountain Top," "There is a Place in Utah That I Remember Well," "If You Could Hie to Kolob?" And one of the lines is, "The seer Joseph, the seer, his equal cannot be found." With these hymns were many that we all sing, and for the service we had "O God, Our Help in Ages Past," and "America."

One quickly sensed the fact that here was a layman's movement. Among the Mormons there is nothing clerical or ecclesiastical. This fact showed in the ushering. In the most matter of fact

way, the ushers took late comers up to the choir seats as the other were filled. Then the minister's bench was filled. It did my soul good to see some of the folks who act so afraid of a pew toward the front marched helplessly, and with rolling eyes of agony, to what we call the chancel.

A layman presided and laymen helped in the service. Dr. Edgar B. Brossard, presiding elder of the Church, an eminent scholar and member of the United States Tariff Board, was down on the order of service to take charge. But Dr. M. C. Merrill, first counsellor of the Church, Chief of the Bureau of Publications, United States Department of Agriculture, appeared in his place. A solemn note came into the service as he explained that Dr. Brossard had been called west by the death of Samuel P. Cowley, one of the two agents of the Department of Justice killed in the fight with "Baby Face" Nelson and the other desperadoes.

Cowley, a son-in-law of Dr. Brossard, was a member of the Mormon Church and a Sunday School teacher of the Washington Chapel. To this quiet, brave character, the presiding officer made brief and simple but eloquent reference. "Brothers and sisters," he began, "friends and neighbours, members of the Christian family in this community, we of this Church feel honoured by your presence." Everybody was with him from that moment. All the feeling of strangeness evaporated. We were one people.

However we may question the hand of God in Joseph Smith seated behind curtains and dictating the Book of Mormon, and however far we may have travelled from liberalism in the Mormon or Catholic or Protestant fundamentalist, we may well glory in the courage of the Mormons under persecution, in the soul force that enabled them to transform a desert into a garden, in the missionary zeal that sends them forth to serve truth as they see it, and in the contribution that their people are making to-day to our common American life.

A layman, Samuel Carpenter, second counsellor, gave the benediction in place of the Methodist minister, who was ill. Then while Kimball played a second great selection we went out to our Thanksgiving dinners and reunions.

A few days later I sat next to Frank W. Ballou, of Washington, at a luncheon in Boston. Among other things he said of the Mormons: "Their speakers are changed every Sunday. All are laymen. They have three speakers for their services—never depending on just one man. Graduates of their universities have to give two years' service to the Church. In our public schools we have many Mormon teachers. They are a fine lot. You can't laugh at the Mormons. Just look at the calibre of men whom they have furnished to the government."

PEARL DIVERS.

The pearl diver, after one hazardous plunge into the ocean depths, sometimes rises with a pearl of great price, thus passing quickly from poverty to wealth.

Not all of us realise such dramatic results from a single great moment, yet we have great moments, even when we know it not. The common virtues of patience, love, honesty, though not presenting the hazards of pearl diving, are worth fortunes, not merely in money but in abundant living.

To turn the feet of a child along the shining highway of faith, to lead a friend from the way of error, to strip a truth from the tentacles of falsehood, and hold it up that all might see—these are merely a few ways of discovering a pearl of great price.

Thus in a world of commonplaces, we are beset on every hand by the possibility of high adventure. We are challenged to rise to meet tests of courage, faith, integrity. The pulsating heart of humanity grows stronger and more certain each time we perform an act of service, thereby lifting a shining gem from the murky waters of life, and holding it up for all to see.

We may not live on palm covered islands where white sand beaches reach out to embrace the blue sea; we may never tread the treasure troves among submerged coral reef; but if we search among the rocks, and seaweed in the ocean of life, we shall find pearls of great value.—Ezra J. Poulsen.

Failure in Retrospect

By Sterling B. Talmage.

The friends of a certain young man were very sad. Their hearts were heavy on account of his loss. They were discussing his death, on the preceding day; he had been executed as a criminal. They said to one another:

"What a tragic failure his life appears to be! Our feeling of futility is emphasised by our recollections of just a few years ago, when he seemed to be started on a career that would make him a successful and influential leader. And now—branded as a criminal, and executed!

"He was not of the criminal type. His mother knows that, and so do we, who knew him best. He was condemned for no crime of violence, for violence had played a very small part in his life.

"Not that he could not fight—he could. Once, we remember, he encountered a group of petty racketeers who were trying to extort a profit from the religious devotions of his people. Scorning to argue, he thrashed the grafters single-handed.

"His physical courage was more than matched by his moral courage. He was strictly law-abiding, but he recognised that some people in power were administering the laws in their own interests, rather than in the interests of justice; and he flayed these grafters in high places with his tongue as mercilessly as he had lashed the petty ones with his whip. No wonder that he attracted us, and many more; here seemed to be a leader worth following.

"But when he attracted many people, those of his enemies who were in political power became alarmed. They, like many politicians of other ages, were more interested in holding their jobs and maintaining their prestige than in serving their state. So they analysed the utterances in which he had expressed his contempt for their bungling administration of the law, and twisted his words around to sound like expressions of contempt for the law itself.

"And on this flimsy foundation of falsification, they built up their accusation, and charged him with a species of treason. And in the courts, they proved

their charge. Then his followers deserted him, all but a few of us.

"So," mused these few, "it is ended. They murdered him yesterday, by due process of law; and not only that, they **hustled him into his tomb with unseemly haste** to avoid trespassing on a legal holiday. But to-morrow, we will visit his burial place, and leave there some tokens of our esteem; for whether they branded him as a criminal or not, *we know him for a man.*"

"So fine a life, and so short, to end in such a tragic failure!"

What else could they think? "For as yet they knew not the scripture, that he must rise again from the dead."

But the morrow proved that His death was not the end of a failure, but the beginning of the greatest success that the world has known. For the time was the eve of the first Easter, and the young man who had been executed was Jesus of Nazareth.

Nineteen centuries have proved the error of the contemporary judgment of failure.—(From the *Improvement Era*.)

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Man's Quest for Joy

By Heber Q. Hale,

President, Boise Stake of Zion.

"Man is that he might have joy."

"The City of Happiness is in the State of Mind."

Man seems to be the only one of all the innumerable creatures of God who makes joy his quest. Outside of man, there is no joy in the world. Life to all the rest of creation is simply a serious fight for existence.

What is this thing called **joy**. Should man really make joy his quest?

"... pleasures are like poppies spread;

You seize the flower, its bloom is shed."—Burns.

We can readily think of joy as being more than pleasure, although too often we confuse the terms and use them synonymously. As to degree, we might consider these terms in the order of ascendancy as: pleasure, happiness, joy.

Pleasure comes through anticipation, or the gratification of the senses. We recall the old Epicurean doctrine which

made pleasure the "supreme good and chief end of life." This is not joy.

Joy is an element of the soul which is felt when one is doing, or has done some worth-while thing in life. Joy connotes a sense of well-being; a prospect of possessing that which one loves.

Pleasure is the smelling of the rose severed from the tree. It is sweet and fragrant; but it withers while it is yet within the hand. Joy is the smelling of the rose on the tree; it gladdens the heart with its fragrance and beauty and blooms on, for it is connected with its source of life and beauty.

"Every man goes down to his death bearing in his hands only that which he has given away."—Persian Proverb.

The great art curtain, which once hung before the stage in the Royal Opera House in Berlin, Germany, showed the picture of a naked young man riding a horse without saddle or bridle, and with whip in hand he had lashed the animal to fastest speed. He was tramping under foot gardens and fields of flowers. Even men and women and little children were being torn by the hoofs of the fleeing horse in his mad race. A few leaps ahead was a gaping precipice. This scene was inscribed: "Die Yagt Nach Dem Glueck" (The Chase after Fortune).

Life is not a chase after happiness. You cannot find happiness that way. You must live and work with higher motive, with service in mind for others, with less selfishness, then you will be happy and joy will come and dwell with you. It will spring up all around you—even where you least expect it. Joy is as elusive as the mythical fairy. Make her the sole object of your search, and you cannot find her. But "seek ye first the Kingdom of God and his righteousness," and all other things shall be added—a holy peace, a joy, which "passeth understanding" will come to you.

"... all who joy would win,

Must share it; happiness was born a twin."—Byron.

Do not all your noblest desires somehow connect you with others? Joy must be communicated, or made mutual to be fully experienced. Joy is much more difficult to conceal than sorrow. Joy

seeks companionship; sorrow wants solitude.

"Men are that they might have joy," even a "fulness of joy"; but the nature of joy is such and the nature of man is such that this most desired state of being cannot be obtained by man alone and the reason is simply that God hath ordained it otherwise. Remember, "happiness was born a twin." Man cannot come into full realization or possession of himself and his possibilities and the fruition of his powers until he possesses himself of his counterpart—woman—and they two become as "one flesh," now and forever. This is an essential part of the great plan.

The policy man "serves God in such a manner as not to offend the devil."

—Fuller.

There can be no positive good without the existence of its opposite evil. There can be no real joy without experiencing grief. A mother could not find in her baby such exquisite joy, if she had not first suffered for it. We shall never partake of the fruit of "the tree of life" until we first eat of "the tree of the knowledge of good and evil." We do not mean by this that we must **do** evil; but we do mean that we must acquire a knowledge of good and evil and conform our lives to the good as against the evil. One can scarcely place any value on negative goodness. All that we can say of a man thus afflicted is that he is good; but we cannot say for what. He may be good for something, or he may be good for nothing; we do not know, for he has never been put to the test, or accomplished anything.

But the man who fights life's battles and wins; who undertakes to subdue some part of the earth and succeeds in doing it; who struggles with a human weakness and overcomes it; or who meets temptation and resists it, has developed a positive kind of goodness which has a real value, and he then, and not till then, knows what joy really is!

"Oh, God, you sell us everything
For the price of an effort."

—Da Vinci.

There is no station along the highway of life marked "**joy**," which you can designate as your destination, or your getting-off place. You must either keep going or die. All life is change. The

purpose of existence is growth. Life is dynamic, not static. It is ever moving forward, not standing still. Your worth is determined by what you do. "Life is a measure to be filled, not a cup to be drained." Joy comes to you through work and attainment. You experience joy in service to others and in the sweet companionships of life.

Joy is like a rainbow, whose arch is spread over all the day. Its beauty in the morning is reflected in the west, beckoning us on toward the close of day. And when the day is done and before the curtains of night are drawn, behold, its glorious colours are spread upon the eastern horizon—the promise of the dawning of another day.

—Improvement Era.

(Continued from page 83.)

acorn of their present the towering oak of their future.

We should realize the right of every human soul to work out its own destiny, with our aid, our sympathy, our inspiration, if we are thus privileged to help him to live his life; but it is intolerance to try to live it for him. He sits alone on the throne of his individuality; he must reign alone, and at the close of his rule must give his own account to God of the ages of the deeds of his kingship. Life is a dignified privilege, a glorious prerogative of every man, and it is arrogant intolerance that touches the sacred ark with the hand of unkind condemnation.—Excerpts from an article in the *Improvement Era*, April, 1934.)

(Continued from page 93.)

If you can talk with crowds and keep
your virtue,

Or walk with Kings—nor lose the com-
mon touch,

If neither foes nor loving friends can hurt
you,

If all men count with you, but none too
much,

If you can fill the unforgiving minute
With sixty seconds' worth of distance
run,

Yours is the Earth, and everything
that's in it,

And—which is more—You'll be a Man,
my son.—Kipling.

Elder Stanford G. Smith Honourably Released



A noble son of noble parents. This young man, who set such a splendid example and won the respect and esteem of all who met him, arrived in the South African mission on the 28th day of November, 1932, and spent practically his whole mission in the Cape District. He presided as District President of the Cape District from 18th August, 1933, to 26th September, 1934, and as Secretary of the Mission from 26th September, 1934, until 31st May, 1935, the day upon which he took his departure from Cape Town by the *Watussi*. Elder Smith will visit the ports along the east coast of this great continent, Egypt, Palestine and Europe, and will meet his dear parents in New York City in early September.

The words of Edgar A. Guest illustrates the creed to which this quiet mannered missionary shaped his life:—

“To live as gently as I can;
To be, no matter where, a man;
To take what come of good and ill
And cling to faith and honour still.”

Very few missionaries of the Church in the world have made greater impressions on the hearts of non-members of the

Church than Elder Smith. He has indeed been a “hero” to the baseball-loving public of South Africa. He has always played the game well, given his best either in victory or defeat. His associates in the baseball team will miss his leadership and his courage as well as his skill. The stands at Rosebank this coming season will miss the thrill of his fast ball and his spectacular plays. All, however, wish him well no matter where his future may find him.

Those who have had the pleasure of his close association at “Cumorah” and in the Cape District have loved him for his loyalty and devotion to the cause of Truth, for his companionship and kindness, and his humility in spite of his great popularity and notoriety.

May our Heavenly Father’s choicest blessings ever be with this faithful young man. Through *Cumorah’s Southern Messenger* the members and the friends of the Church in South Africa wish him God speed. President and Sister Backman and his fellow missionaries wish him health and happiness and will look forward to future association with him.—B.

FISHERS AT SEA

A Story of an Ocean Voyage of Gospel Gleaning

The seething sea and its ships are always filling pages for story books and history texts. To-day in St. Nazier they are putting the finishing touches on the *Normandie*, France's new challenge to the supremacy of the waves, and in Clydebank the palatial *Queen Mary* is getting ready for her maiden voyage.

Only a comparatively short time ago the *Bremen* established a new record for crossing the Atlantic, and a few weeks before the *Morro Castle* was translated from a floating city of lights to an inferno of blazes, with the loss of scores of lives. And now the *Mauretania*, for nearly a quarter of a century the mistress of the Atlantic, goes on the scrapheap, closing another dramatic chapter of the "deep."

There are many tales of the sea, but none is more fascinating than those that tell of the spread of Mormonism. Nowhere is there a more interesting story than that of the voyage of the first missionaries to England. Heber C. Kimball writes of a dream of the Prophet Joseph Smith handing him the "rod to guide the ship," of miraculously healing a child, and holding a meeting in the course of the trip in July of 1837. The *Garrick*, which carried the Elders to Britain and returned Elder Kimball in 1841, was doomed to go "down under" on its very next journey.

Then there is the gripping story of the trials of more than 200 saints on the *Brooklyn*, which set sail on a cold February day in 1846 for a six months' voyage that was to take them around the southern tip of South America and up to what is now the Golden Gate of San Francisco bay. During that trying voyage they visited the island of Juan Fernandez, which was Daniel Defoe's home of Robinson Crusoe. These intrepid pilgrims of the sea founded the first newspaper in what is now the largest seaport in western America, San Francisco, and their leader, Samuel Brannon, braved the snow-choked Rockies to meet the first company of Latter-day Saint pioneers at Fort Bridger.

Another fascinating incident of the sea that has been hidden like a treasure from literature's shelves refers to the journey

of the *Olympus* in the spring of 1851. Few know the beautiful story of a group of humble and happy saints who completed the trip from Liverpool to New Orleans, which saw fifty of the passengers converted and twenty-one of them baptized in the ocean from a stage let down from the ship.

There were approximately two hundred and fifty saints aboard the *Olympus* as the anchors were lifted in the swirling Mersy river, where Elder Kimball and his colleagues had landed fourteen years previous. Sixty other passengers accompanied them.

The rays of the Gospel light shone down on the decks of that sailing craft as it rocked like a cradle in ribbons of white under the star-spangled and cloud-fuffed blanket of blue. Its illuminating influence reflected in the happy faces of those who had caught the radiance of its message. Its beams of joy touched the souls of others, and gave them a burning desire to partake of its blessings and bliss.

Every moment of the voyage was used to advantage; classes for children were held, Gospel lectures were delivered, and prayer meetings were conducted. Elder William Howell, one of the passengers, in a letter to the *Millennial Star*, described the deck scenes: "The whole length of the deck being crowded with interesting groups worth an artist's pencil; in one place I observed one of the sisters teaching others the art of knitting lace in various patterns; opposite, on the larboard side of the vessel, a number of mothers, amusing their little ones, at the same time conversing with grateful hearts about the goodness of God . . . The brethren in various groups here and there, some singing, some reading the Bible, Book of Mormon, Doctrine and Covenants, *Millennial Stars*"

The other passengers in the "sailing community" were attracted by the congenial spirit and solidarity of the Latter-day Saints. Seeking the key to the happiness of these joyful travellers, they attended their meetings. On Sundays they saw the saints partake of a rich spirit in their morning and evening sacra-

ment meetings. In the afternoon they heard the brothers and sisters fearlessly bear testimony to the truthfulness of the Gospel, and speak and interpret in tongues; they saw the little children blessed. One elder compared the services to the conference in Scotland. These people were impressed.

The other passengers were not the only ones who were attracted by the conduct and teaching of the saints. The crew listened and observed, and the captain went so far as to erect a pulpit for them with his own travelling box, and carried chairs from his cabin to facilitate the Latter-day Saint meetings on the deck. They read and asked questions about the message of Mormonism. Their hearts were touched. They were enlightened.

And so one quiet evening, twenty-one converts, including some of the crew, joined the saints in singing baptismal songs, and, with bended knees, called upon the Lord in prayer. Then at the command of the captain, the overboard stage was lowered, and one by one they went down into the sparkling waters of the Atlantic for the remission of sins. It must have been a moving scene under the large, white sails of the *Olympus* that eventide.

The following day those who had been baptized in the ocean waters had hands placed upon their heads for the gift of the Holy Spirit. Others were baptized during the voyage, and after the completion of the fifty-day journey two score and ten had been added to the Church membership.

Summarizing the journey, Elder Howell wrote: "I have nothing to say about fevers, plagues, quarrellings, etc., of such we know nothing; we lived in another element that produced joy, peace, longsuffering, gentleness, goodness, faith, meekness, against such I believe, you will find no law."

Thus did the penetrating power of the Restored Gospel make that journey of the *Olympus* one of the most beautiful and significant voyages of modern times. The same message of the Christ who quieted the tempest on Galilee and taught the multitude from the fishers' craft had called a contrite congregation unto repentance on the high seas of latter days.

—Wendell J. Ashton.

Church Wide News

Elder George Albert Smith, of the Council of Twelve, who is a member of the executive board of the national council, Boy Scouts of America, was appointed chairman of the committee on programme and resolutions for the twenty-fifth annual meeting of the council in Chicago, 16th and 17th May. Scouters from all over America gathered for the convention.

A new stake of the Church in the Hawaiian islands will be organized in the near future, it has been announced by President Heber J. Grant. President Heber J. Grant and President J. Reuben Clark, Jr., will go to the Islands to effect the organization. The large membership of the Church on the Islands has been under the administration of mission presidents for some time, but with the increasing numbers it is felt by the authorities that a full stake organization can be perfected there. President Grant dedicated the temple at Laie, Hawaii, 27th November, 1919.

Power of the Latter-day Saint missionary system for good was pointed out by Apostle John A. Widtsoe at the general conference of the Church in Salt Lake City. He showed that there were 15,742 living returned missionaries on the records; 84 per cent. are tithe-payers; 96 per cent. exert an influence for good in their community; 86 per cent. keep the Word of Wisdom; 73 per cent. hold positions or office in the Church; 92 per cent. are employed, and of the 8 per cent. unemployed half are housewives or employed in the home.

Appointment to the editorship of the *Improvement Era*, official organ of the M.I.A., of Elder John A. Widtsoe, of the Council of Twelve president of the European missions from 1928 to 1933 has been announced by the First Presidency. Elder George Q. Morris, first counsellor of the general Y.M.M.I.A. general superintendency, was named general manager.

Frank L. West has been appointed second counsellor in the new general superintendency of the Young Men's Mutual Improvement Association. Albert E. Bowen was previously appointed

president and George Q. Morris first counsellor, succeeding the former superintendency composed of Apostles George Albert Smith, Richard R. Lyman and Melvin J. Ballard.

The First Thing in Life

“ Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” Matt. 6 : 33.

We believe that the great truth is dawning upon the modern world, that there is no gulf of separation between God and humanity, that there is no difference in kind between God and man, only a difference in degree; that man in his essence is God, and that God in his essence is man; that it is Father and Child, one nature indivisible. If this be true then this saying of the Man of Nazareth is not too ideal for practical life. It is practically true.

What Jesus meant is that the one great thing which a true man should seek in life is such a condition of the world as shall give the light, the truth, the righteousness, of God, free and full play in every department of human life. The kingdom of God means the dominance and sway, in government, in industry, in society, in education, in the family, in the individual life, everywhere—the sway of the love, truth, justice and righteousness of God.. That is the perfect condition of humanity; the one thing for us all to seek.

It follows, therefore, that for a man to seek first the Kingdom of God and his righteousness, he need not be a minister, a monk, or a priest. He need not leave his business; he need not give up anything in the world that in itself is right and true. There is only one kind of business that any man, in order to follow the words of Jesus, needs surrender; and that is any business which in its nature, in its practical working, is injurious to man and hurts or hinders his true progress.

If one reads the history of the civilisation of the world, he will be struck by the fact that the prosecution of the world's business, under the impulse of trade has been the greatest civilising force. Bringing men into acquaintance with each

other, into service to each other, even on the lower ranges of life, so only it be done honestly and truly, is the very nearest road to take by which to help on the higher development of human life. In order, then, to seek the Kingdom of God and his righteousness you need not leave your store, you need not leave your office, you need not leave your bank, you need not leave your farm, nor any legitimate and honest business in which you are engaged. The one thing you must do is to conduct that business in such a way that it shall help to right, to regulate, the high and fine relations of life, and so make the world a better, easier and happier place to live in.

Any man who makes the Kingdom of God and his righteousness the first thing in life cannot fail of ultimate success. The history of human greatness shows that those who have sought the highest and noblest things, no matter in what department of human life, are the ones who have rendered the noblest service to their fellows and won the highest rewards. It is they that have served that are highest and most secure. It is they that shall mount up on wings that are never weary and walk on feet that shall never faint.—Editorial—*Deseret News*.

(Continued from page 96.)

BLOEMFONTEIN.

Elder C. B. Spear, Branch President,
183, Monument Road, Bloemfontein.

Mother's Day was observed by the members and friends of the Bloemfontein Branch on 12th May. A large crowd was in attendance, and the Primary gave a good programme. Brother and Sister J. Spear, of Johannesburg and their family paid the Branch a visit on that day, and all present enjoyed their remarks.

The Bloemfontein Branch Relief Society have organized a new plan for raising funds, catering for dances, providing for refreshments, etc., and so far they have done well.

The Branch sends its regards to the other Branches throughout the mission and feels that it is enjoying the blessings of the Lord.

What Mormonism Means.

Mormonism stands for the restoration of the Gospel of Jesus Christ in this dispensation; but that is not all. It stands for the Gospel itself in all the dispensations, as those periods are termed during which God has spoken to man and dispensed from heaven these saving principles and powers. This is but one of a number of such periods, reaching from the days of Adam down to the present time. The Gospel preached by the ancient Twelve was a restored Gospel, just as it is to-day. It had been upon earth before the age of the Apostles. "Christianity," or the faith of the once despised "Christians," is now Mormonism, the religion of the unpopular Mormons. What matter the names bestowed upon it by men? Truth is not to be disposed of by pelting it with epithets. The character of a jewel is not changed by covering it with rubbish and dirt. A diamond is a diamond, whether it sparkle in the dust at your feet, or glitter in the diadem of a queen.

Mormonism is not a product of the nineteenth century. Joseph Smith did not originate it, nor did any other man. What is called Mormonism is the Everlasting Gospel, the religion of all the ages, God's great plan for the salvation of the human family; and not only the salvation, but the exaltation of all who will obey it in fullness.

The Gospel has a threefold power; it redeems, saves, and glorifies. Redemption is resurrection, but this is not all-sufficient; it is not enough that man be brought forth from the grave. All men, good and bad, will be resurrected; but resurrection is not salvation, any more than salvation is exaltation. Many redeemed from the grave will be condemned at the final judgment, for evil deeds done in the body; and many will be saved, yet come short of the glory that constitutes exaltation.

The Gospel enables fallen man to lay hold upon eternal life, God's greatest gift, a gift offered by the Divine Giver again and again, in a series of dispensations of which this is the greatest and the last. The "winding up scene," the final act of the play—such is the Dispensation of the Fullness of Times, wherein

will be brought to a glorious consummation the whole of God's mighty work pertaining to this planet; a work begun at the very dawn of creation, and continued down to this day.—Orson F. Whitney.

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make all allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise.

If you can dream—and not make dreams your master;
If you can think and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat these two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss
And lose and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them:
"Hold on!"

(Continued on page 88.)

Mission News

CAPE DISTRICT.

**Elder John J. Bates, District President,
"Cumorah," Main Road, Mowbray.**

Meetings held at above address, Sundays, 10.30 a.m. and 7.0 p.m.; Mutual, Tuesdays, 7.30 p.m.; Relief Society and Priesthood Meeting, Thursdays, 7.45 p.m.

The Mowbray Branch wishes to take this opportunity to thank all those who assisted in making the annual Gold and Green M.I.A. Dance such a success. The affair was held in the Rondebosch Town Hall, which was beautifully decorated, on 29th May. Four huge sunflowers were suspended from the ceiling, and in the centre of the hall was an even larger sunflower, from which gold and green streamers tapered to the sides of the hall. A very enjoyable evening was spent by the large crowd of approximately 250 persons in attendance.

President Backman is informed that Elders Ross Dean Benson, of Boise, Idaho, Lincoln William Kener, of Salt Lake City, Utah, and William Alton Sorenson, of Logan, Utah, are aboard the *Dunbar Castle* which sailed from Southampton, England, on 8th June. These brethren should arrive at Cape Town on 26th June. They will be given a royal welcome as the addition of three travelling missionaries to our depleted force will be very encouraging. We are in hopes that their arrival will be but a forerunner to the arrival of others until our full quota of twenty-five has been filled.

On the evening of 20th May a farewell social in honour of Elder Stanford G. Smith was held at "Cumorah." A lovely pen and pencil set was presented to him by Branch President Walter N. Park in behalf of the Branch and in token of the high esteem which all the members have for him. In Elder Smith's remarks he said that here in South Africa he had spent two and a half of the happiest years of his life. He said he was thankful for the privilege which had been afforded him of serving as a missionary among such a wonderful group of people as he had found here in South Africa, also that it was one of his greatest desires to return to this land at some future

date and renew his acquaintance with his many friends. The previous evening several members of the Western Province Baseball Team gathered at "Cumorah" and had a good time playing games at the little social in Elder Smith's honour.

On 31st May, Elder Smith sailed from Cape Town on the *Watussi*, at the starting of his homeward voyage to America. His trip will include stop-overs at the East Coast ports, Palestine, Jerusalem, Italy, France, and England. A large group of his friends were at the docks to bid him farewell. He has fulfilled a very successful mission and will be greatly missed by all who know him. We wish him great joy and happiness throughout his future life.

Elders John J. Bates and Julian R. Duram left on 7th June to visit friends and members of the Church in Paarl, Piquetberg and Robertson. They found the members strong in the Gospel and held meetings in Paarl and Robertson. They returned from their trip on 11th June. They want to thank Mr. and Mrs. Beckbessenger, of Piquetberg, and other friends and members for the wonderful hospitality shown them. It was especially gratifying to them to find that Brother and Sister van Ryneveld, of Piquetberg, have such strong testimonies of the truthfulness of Mormonism, even though they are so far away from the headquarters of the Church and from other members. In Robertson they were sorry to find several members of the Crous family suffering from interic fever. In Paarl, Brother Herbst is still in the hospital as a result of his motor-cycle accident last month.

The evening of 12th June, Elders Howard C. Badger and Julian R. Durham held a cottage meeting in the home of Mr. and Mrs. Winter, friends in Woodstock. They explained the first principles of the Gospel to the ten friends gathered there and wish to thank Mr. and Mrs. Winter for the privilege they gave them of holding the meeting in their home.

Two of our members have suffered injuries as the result of automobile accidents during the past month. On 3rd June, Brother Frank Smith, of Parow, was knocked off his bicycle and was badly bruised. Brother William Wilson,

of Observatory, was knocked down by a lorry on 9th June, and suffered a broken collar bone and minor injuries. We are happy to report that both are now well on the road to recovery.

The Parow Branch is now holding its regular Sunday meetings in the Princess Cinema. The Branch has grown in leaps and bounds since its organization, and it has hence been necessary to obtain a larger hall in which to hold meetings. Considering the large number that can now be accommodated, we can well expect the Branch to increase in membership on an even larger scale.

Brother E. J. Jakins, Branch President of Parow, Sister Jakins, Sister Phillips, and other members of the family left on 15th June to spend a holiday with relatives and friends in Johannesburg. During their absence Brother Frank Smith will be in charge of the Parow Branch. We hope Brother Jakins and his family will have an enjoyable holiday and return to us as soon as possible.

Brother and Sister Schwenk, of Woodstock, were blessed with a baby boy during the last week in May. We are happy to report that both the mother and child are doing well.

At present the Church is taking a census of all the members. If any of those receiving the "Messenger" are acquainted with those members whose present address they believe is unknown to the Mission Office, it would be greatly appreciated if they would inform the office of the same.

At present there is a great deal of sickness among the friends and members of the Church. We humbly pray that all those who are afflicted may speedily recover.

Word has just been received from Brother William A. Jubber, of Salisbury, Southern Rhodesia, of the birth of a bonny baby boy, born the 26th of April, 1935. We heartily congratulate Brother and Sister Jubber and rejoice with them.

TRANSVAAL DISTRICT.

District President: John T. M. Wilson.

Meetings held at 395, Commissioner Street. Wednesdays at 8.00 p.m.; Thursdays at 8.00 p.m.; and Sundays at 10.30 a.m. and 7.30 p.m.

Springs Hall, 19, Second Avenue, Geduld: Tuesdays and Thursdays at 8.00 p.m.; and Sundays at 10.30 a.m. and 7.30 p.m.

Liahona Branch, 20, Petunia St., Rosettenville: Sundays at 10.30 a.m. and 7.30 p.m.

Waterval Branch, c/o J. P. Brummer, Waterval Estate: Sundays at 10.30 a.m. and 6.00 p.m.

Boksburg Branch, 29, Moore Avenue: Sundays at 7.30 p.m.

Although the Transvaal has been suffering with a cold spell of weather, the Branch Presidents report a continual increase in attendance at their meetings. They hope that the members of their respective Branches will continue in their faithfulness.

Elders J. Wilson and J. Bailey visited the members of the Pretoria Branch on Friday, 13th May, where they found all enjoying a sweet spirit of comradeship in the Gospel. Brother A. Dieprink, under whose guidance these people are being taught the Gospel, can be highly commended for his faithfulness.

A most successful Gold and Green Dance was held in the Master Builders' Association Hall, Johannesburg, under the auspices of the Ramah Mutual Improvement Association. All Mutuuls of the several branches in the District supported this project, which assisted in making it the great success that it was. Congratulations can well be extended to the officers of this association.

Brother and Sister Venter, of Grasmere, Johannesburg, are the happy parents of another bonny baby. They were visited by Elders Wilson and Millburn on the 23rd of May, but were unfortunately out of town.

A very enjoyable and recreational picnic was held at Kensington Lake on Friday, 24th of May, indoor baseball being the main feature of play during the day. Brothers Randall, Alredge, and Wright were the promotors of the day's outing.

The Waterval Branch members have patiently awaited the result of the treatment Brother J. P. Brummer has been

receiving due to a large cancer sore on the side of his face. We feel happy to announce that the sore has been rooted out, and Brother Brummer's face is healing speedily. We look forward to his being able to fulfill his Church duties once more. The only child of Brother and Sister Potgieter who became paralyzed on the one side of its body has now fully recovered. Sister van Stader, who was grievously ill, is now well on the way to recovery. All give thanks and praise to their Heavenly Father for the restoration of their health and for the prayers and administrations of the Elders and members.

Elders M. P. Woolley, the new District President of the Transvaal, arrived in the afternoon of 21st May, after having an adventurous trip from Durban to Johannesburg by motor-cycle. He says, "I'm happy to be able to come and work in such a large and progressive district, also to mingle with the fine members of the Church in this part of the Lord's vineyard." He prays that all members of the Church will support him in his new office, when he takes it over from Elder J. Wilson, the present District President.

On Saturday, 1st June, Brother and Sister Spear and family, of the Liahona Branch, arrived back from their vacation after making a tour of Cape Town and the outlying districts by car.

Elders J. Wilson, M. Woolley, and R. Millburn have been making extensive visits to all parts and branches of the Transvaal District in order to help Elder Woolley become acquainted with his new field of labour.

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Elders W. Taysom and R. Millburn spent the whole day at Waterval Branch assisting in the services on Sunday, 2nd June, 1935, because of the illness of Brother J. P. Brummer.

The Ramah Branch Presidency was fully officered with the insertion of Brother L. Aldredge as 1st Counsellor. Brother N. G. Muir is now the 2nd Counsellor. Brother C. Randall was sustained and set apart as the Ramah Branch Chorister.

Brother Louis Duncan, after serving a faithful term as Mutual President, was released with a vote of thanks for his past services, and Brother E. P. Wright was sustained and set apart in his stead.

Brother K. Sutherland was sustained and set apart as teacher of the Priesthood Class of the Ramah Branch.

Brother T. Hancock, the Branch President of the Benoni-Boksburg Branch extends a hearty welcome to all who desire to attend the meetings held in his home and hopes that some of the larger branches will support him in his desires.

On the 11th of June, a farewell social honouring Elder J. T. M. Wilson was held at "Ramah." It was well attended, and a most enjoyable time was had by all. The members and friends all expressed their great love and esteem for Elder Wilson and felt happy to have had him spend most his successful mission in the Transvaal.

Liahona Branch reports larger attendances at all meetings. We feel happy to make this announcement. Springs Branch, to which we have recently had so many members recruit, has added to its ranks Brother R. E. Futter, who was Branch Clerk of the Ramah Branch. Brother R. B. Jakins, the Springs Branch President, rejoices in being able to add another stalwart to his Branch membership.

(Continued on page 92.)

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